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The Saint Mark Lion

September 2002

Vol. CXXVII, No. 8

From the Introduction to SWORD OF THE PROPHET

By Dr. Serge Trifkovic

REGINA ORTHODOX PRESS, 2002

THE tragedy of September 11, 2001, and its aftermath have shown, that *beliefs have consequences*; the centrality of Islam to the attacks is impossible to deny. Our opinion-formers, inflexible in their secular-liberal ideological assumptions, deny it nevertheless. They do not take religion seriously. Instead of pondering the complex problem of the relationship between Islam, the West, and the rest, they assure us that no "religious" problem exists. Some of them at least seem to believe their own assurances, so that the most outspoken character witnesses for the hastily nicknamed "Religion of Peace and Tolerance" were non-Muslims: Sunday morning popular entertainers, academicians steeped in political correctness, and politicians. Their claims about the supposed distinction between "real Islam" and its violent aberrations were crudely ideological, based on their simple conviction that all faiths – having equal legal privileges – must in some sense be equally good, "true," and, hence, capable of celebrating all others in the spirit of tolerance.

Such assertions cannot change reality. A problem *does* exist. Islam is not only a religious doctrine; it is also a self-contained world outlook, and a way of life that claims the primary allegiance of all those calling themselves "Muslim." Islam is also a detailed legal and political set of teachings and beliefs . . . To whatever political entity a Muslim believer may belong . . . he is first and foremost the citizen of Islam, and belongs morally, spir-

itually, and intellectually, and in principle totally, to the world of belief of which Muhammad is the Prophet, and Mecca is the capital . . . The purpose of this book is to outline its origins, its basic tenets, its historical record, and to explore its implications for the rest of us . . .

The only way we can meaningfully judge the present and plan the future is by the example of the past. The problem of collective historical ignorance – or even deliberately induced amnesia – is the main difficulty in addressing the history of Islam in today's English-speaking world, where claims about far-away lands and cultures are made on the basis of domestic multiculturalist assumptions rather than on evidence. The absence of historical memory has taken too many well-meaning

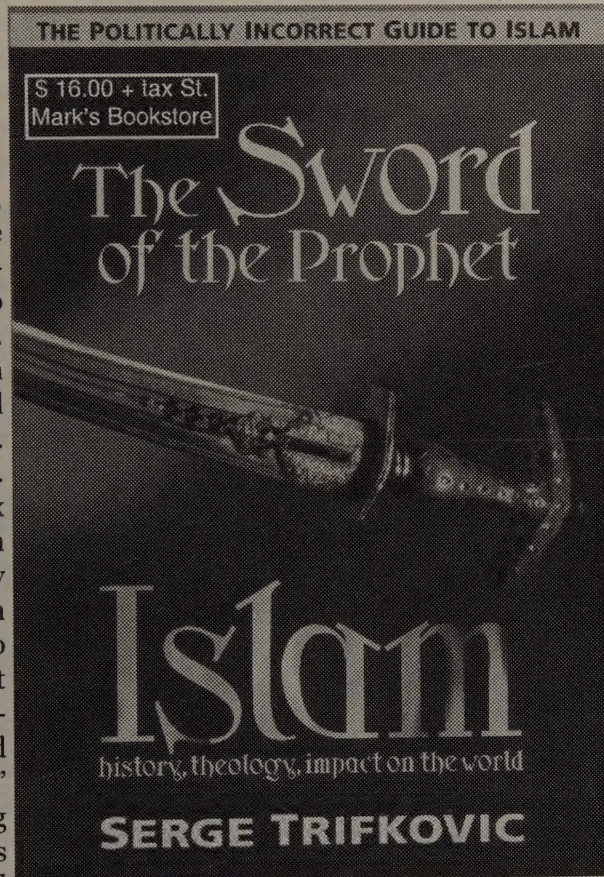
Westerners interested in Islam right through the looking-glass into the virtual-reality world of superficial reportage, ideological treatises, and agenda-driven academic research that ignores the reality of what Islam actually is, and what it does to its adherents . . .

Even if all history – as a philosopher argued – is some measure of contemporary history, it need not be dominated by the obsessions of the day. This work is presented, not in order to praise, condemn, or justify an important monotheistic faith, but in the conviction that the cause of peace and tolerance, in the West and elsewhere, cannot be advanced by misrepresentation or by the sentimental lapse of seriousness.

About the Author.

Serge Trifkovic is a graduate of the University of Sussex in England. He received his Ph.D. at the University of Southampton and pursued his postdoctoral research on a State Dept. grant at the Hoover Institute at Stanford. He started his working life as a broadcaster and producer with the BBC World Service in London and with the Voice of America in Washington. He also covered southeast Europe for U.S. News and World Report and The Washington Times. He has also written for many other publications, including The Philadelphia Inquirer, The Times of London and The Cleveland Plain Dealer. He has appeared many times on the BBC World Service, CNN International, MSNBC, and other leading media outlets on both sides of the Atlantic as a commentator on world affairs.

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Ugly As Sin: Why They Changed Our Churches from Sacred Places to Meeting Spaces - and How We Can Change Them Back Again.

by Michael S. Rose
(Sophia Institute Press, 2001)

"The church building, reflecting the Church herself, should assist us in this eternal pilgrimage by drawing us near, serving as our maternal sanctuary, facilitating the Church's liturgy and memorializing the Holy Sacrifice on Calvary." (pg 33)

WITH this in mind, Michael Rose takes his reader on a great pilgrimage through the great (and the small) church architecture and it's surrounding issues. This book is a companion volume to his previous book, *The Renovation Manipulation*. Rose turns the critical spotlight on the problems and solutions of the thorny issue of modern church architecture.

Trained as an architect and artist, he speaks with ease and authority on this subject.

The book begins with a simple premise about sacred architecture and it's purpose. His contention is that there are three natural laws of church architecture. They are that a church must show the characteristics of verticality, permanence and iconography. Although his background is Roman Catholic, for our purposes we could substitute catholic or western orthodox. In each of the primary characteristics, a church should 'catechize,

teach and evangelize' the worshipper. He begins with the example of Notre Dame du Paris. In his use of this magnificent structure, he is able to draw on it's great history as documented by Victor Hugo in *The Hunchback of Notre Dame*. His use of Hugo's texts are not only enlightening, but informative. He also uses Temko's *Biography of a Cathedral* to explain architectural theology.

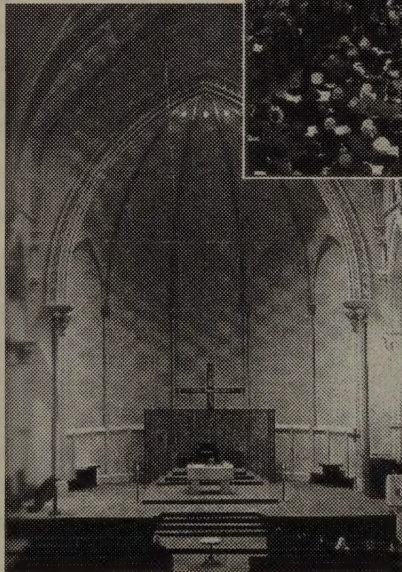
The first half of the book is a pilgrimage through a traditional catholic church. Rose connects the solid practicality of color, light and material with a theology consistent with that of the pre Vatican II Roman Catholic Church. He instructs us in the proper names of things; gives reasons why certain furnishings and accoutrement are placed where they

are, and why we use them. His footnotes are peppered with quotes from canon law and scriptural references. The use of photographs, although all black and white, is very effective. The pilgrim is guided through the structure from the street level, all the way to the holy

sacrifice of Christ on the altar.

In contrast, the second portion of the book is dedicated to the problem of modern church architecture as seen through the eyes of the same pilgrim. He deconstructs the history and origination of the problem, while guiding the pilgrim on his disturbing journey through a modern catholic church. His chapters on the influence of Protestant theology in this arena are particularly enlightening.

One section is devoted to the influence of one Edward Sovik, an Evangelical Lutheran architect, who, it would seem, almost single-handedly has



In 1996, architect Rolf Rohn restored the Cathedral of St. Paul in Worcester, Massachusetts, returning the church's interior to much of its original splendor. (Top: before the 1968 renovation; bottom left: after the 1968 renovation; bottom right: after the 1996 restoration.)

finished off what was begun with the Reformation. Anyone who has seen the destruction of Cromwell's henchmen of the churches in England will weep in this section. Sovik's book, Church Architecture and Liturgical Reform, outlines his plan for finishing what those troops started.

Some of his premises include:

1. The use of only portable chairs. This means no pews, no kneeling, no humble attitude of worship.
2. The practice of setting up a separate room to 'reserve the eucharistic species (if necessary.)' This might promote adoration of said species, a most unflattering term for the Body of our Lord.
3. The avoidance of using artwork that might be construed as strictly religious in content, such as icons or statues, thus making the space a meeting room, not a church.
4. The practice of setting up a table in the midst of the congregation to avoid giving the impression that the sanctuary is distinctive from the nave. This would remind us that the nave is the ark of salvation and that the flow of the building should be focused on the sanctuary and the liturgy.
5. The use of Greek crosses only (as Rose puts it -the 'plus-sign' effect) for processions and during the liturgy only. Outside of 'liturgical times', no cross should be present in the worship space. This removes the reminder of Christ's redemptive sacrifice. Contrary to Sovik's contention, we should reflect on whether there is ever a non-liturgical time in the sanctuary. Our meager celebration is only an opening into the larger liturgy that exists for all and in all time.

Modern architects and liturgical design consultants* have embraced Sovik's concepts in such an extreme that the poor pilgrim doesn't even feel like he's been to a church. How common is this experience for us? Rose puts words to those

* A "Liturgical Design Consultant" is a new position created by the American Roman Catholic Church to assist churches in construction or redesign projects.

things that probably unsettle us the most when attending funerals etc. in other churches. Sovik's premises are the foundation of the change from an obvious religious space, with the three original points of church architecture to, a multi-purpose room or, as I recently heard it referred to as the 'sancti-cafe-torium.' The use of this room as a church, according to Rose, makes grave errors in theology. The lack of a focal point (the altar), the acoustic design, the placement of movable seating, the absence of a fixed tabernacle or one that is designed like a bird feeder or fish tank, all cause an uncertainty in the worshipper. This distress, when magnified by fifty or 500 parishioners, only serves to unhinge the faith and alienate the specific purpose that Christ gave us in the establishment of the Liturgy.

Rose also addresses the situation of music and sound. His view on the new approach of having the choir and 'band' in the front is that the 'music ministry' competes with the liturgy. This is seen in the modern attitude of some choirs in which they desecrate their function by referring to the congregation as the 'audience' and seeing the service as a 'performance.'

They seem to him (the pilgrim) a performance group that doesn't lead the congregation in song as much as it plays tunes for their edification. The noise of the instrumentalists also militates against hearing anything chanted or sung in the modern church.....Our pilgrim is taken aback when the cantor stands in front of the altar and the lectern, with microphone in hand to belt out a tune in her beautiful sing-the-Blues voice. He's so distracted by the soloist in the white gown that he's unable to pray; he's unable to prepare for hearing the Gospel preached, for witnessing the Holy Sacrifice or for receiving the Body, Blood, soul and divinity of Christ in full communion with the Universal Church. (pg. 117-8)

Fortunately, Rose offers us some good advice for promoting and regaining real worship spaces. By restoring tabernacle and altar, nave and choir to their appropriate places, we can take remodeling in stride to achieve a higher worship experience than that which occurs in most desacralized modern facilities. He gives references for reliable

SAINT MARK'S PARISH KALENDAR AND LECTIONARY

For September – October 2002 A.D.

Saturday, September 7.

S. Evurtius of Orleans, BC

Comm. S. Sergius I of Rome, BC

MATINS: I Sam. 17:41-51 / Luke 19:11-28

MASS: *Nunc scio* (White)

VESPERS: Song of Songs 1:1-8 / Luke 1:26-38

Sunday, September 8

THE NATIVITY OF S. MARY THE VIRGIN

Comm. Tenth Sunday after Trinity

MATINS: Song of Songs 1:9-17 / Rom. 1:1-4

MASS: *Salve, sancta Parens* (White)

VESPERS: Prov. 9:1-6 / Luke 11:27-28

Monday, September 9

S. Gorgonius of Nicomedia, M.

MATINS: I Sam. 18:1-9 / Luke 19:29-40

MASS: *Laetabitur* (Red)

VESPERS: Micah 4:1-8 / Rom. 4:1-12

Tuesday, September 10

Feria (Of Trinity X)

MATINS: Ecclus. 1:1-10 / John 8:25-36

MASS: *Cum clamarem* (Green)

VESPERS: Isa. 44:1-8, 21-23 / Rom. 12:1-9

Wednesday, September 11

REQUIEM for the VICTIMS of the 9/11 SLAUGHTER

MATINS: Job 14:1-16 / II Cor. 4:14 – 5:10

MASS: *Requiem aeternam* (Black)

VESPERS: Wisdom 3:1-6 / Romans 14:7-12

Thursday, September 12

Feria (Votive for Protection against the Heathen)

MATINS: I Sam. 22:6-end / Luke 20:27-40

MASS: *Exsurge* (Violet)

VESPERS: Micah 6:9-end / Rom. 7:1-13

Friday, September 13

Feria (Votive in Time of War)

MATINS: I Sam. 23:7-18 / Luke 20:41 – 21:4

MASS: *Reminiscere* (Violet)

VESPERS: Num. 21:4-9 / John 3:1-17

Saturday, September 14

THE EXALTATION OF THE HOLY CROSS

MATINS: Isa. 26:12-15 / Gal. 6:12-17

MASS: *Nos autem* (Red)

VESPERS: Isa. 6:1-8 / Phil. 2:5-11

Sunday, September 15

ELEVENTH SUNDAY AFTER TRINITY

Comm. Seven Sorrows of Blessed Mary

MATINS: Isa. 26:12-16, 19 / Rom. 8:26 – end

MASS: *Deus in loco sancto* (Green)

VESPERS: Ecclus. 35:10-end / Mark 12:38-end

Monday, September 16

S. Ninian, BC, Apostle of Scotland

Comm. Ss. Cornelius & Cyprian, Bb Cc.

Comm. S. Edith of Wilton, V

MATINS: I Sam. 31 / Luke 21:20-end

MASS: *Sacerdotes tui* (White)

VESPERS: Nahum 1:3-8, 15 / Rom. 8:18-27

Tuesday, September 17

S. Lambert of Maestricht, BM

MATINS: II Sam. 1:1-16 / Luke 22:1-13

MASS: *Sacerdotes Dei* (Red)

VESPERS: Nahum 2 / Rom. 8:28-end

Wednesday, September 18

Ember Wednesday after Holy Cross Day

MATINS: Deut. 18:15-end / I Cor. 1:1-18

MASS: *Exsultate Deo* (Violet)

VESPERS: Jer. 42:1-6 / I Tim. 3

Thursday, September 19

S. Theodore of Canterbury, BC

Comm. S. Januarius & Companions, Mm.

MATINS: II Sam. 4:1, 5, 7-12 / Luke 22:31-46

MASS: *Statuit ei* (White)

VESPERS: Hab. 1:2-4, 12 – 2:4 / Rom. 10

Friday, September 20

Ember Friday after Holy Cross Day

Comm. Vigil of S. Matthew

MATINS: II Kings 2:1-15 / I Cor. 9:7-end

MASS: *Laetetur cor* (Violet)

VESPERS: I Chron. 29:9-17 / Rom. 10:1-15

Saturday, September 21

ST. MATTHEW, APOSTLE & EVANGELIST

Comm. Ember Saturday after Holy Cross Day

MATINS: I Kings 19:15-16, 19-21 / Matt. 19:16-end

MASS: *Os justi* (Red)

VESPERS: Job 28:12-end / I Tim. 6:6-19

Sunday, September 22

TWELFTH SUNDAY AFTER TRINITY

Comm. Ss. Maurice & Companions, Mm.

MATINS: Ecclus. 38:1-14 / Luke 4:31-end

MASS: *Deus in adiutorium* (Green)

VESPERS: Tobit 13:1-5, 7-11 / Rom. 15:14-21

Monday, September 23

S. Thecla, VM, Convert of S. Paul.

Comm. S. Linus I of Rome, BM

MATINS: II Sam. 6:12-15, 17-19 / Luke 23:13-25

MASS: *Loquebar* (Red)

VESPERS: Zeph. 1:2-3, 7, 14-18 / Rom. 12

Tuesday, September 24

Feria (Votive for the Propagation of the Faith)

MATINS: II Sam. 7:1-11, 16-17 / Luke 23:26-38

MASS: *Deus misereatur* (Violet)

VESPERS: Zeph. 3:1-8 / Rom. 13

Wednesday, September 25

Feria (Votive of the Holy Apostles)

MATINS: II Sam. 7:18-end / Luke 23:39-49

MASS: *Mihi autem* (Red)

VESPERS: Zeph. 3:9-end / Rom. 14:1-12

Thursday, September 26

Bishop Lancelot Andrewes of Winchester

Comm. Ss. Cyprian & Justina, Mm.

MATINS: II Sam. 9:1-9, 13 / Luke 23:50 - 24:12

MASS: *In medio Ecclesiae* (White)

VESPERS: Ecclus. 1:1-10 / Rom. 14:13-end

Friday, September 27

Ss. Cosmas & Damian, Unmercenarys, Mm.

MATINS: II Sam. 11:1-13 / Luke 24:13-35

MASS: *Sapientiam Sanctorum* (Red)

VESPERS: Ecclus. 1:11-20, 26-27 / Rom. 15:1-16

Saturday, September 28

S. Wenceslaus, Duke of Bohemia, M.

MATINS: II Sam. 11:14-end / Luke 24:36-end

MASS: *In virtute* (Red)

VESPERS: Dan. 12:1-3 / Rev. 5

Sunday, September 29

S. MICHAEL AND ALL ANGELS (Michaelmas Day)

Comm. Thirteenth Sunday after Trinity

MATINS: Job 38:1-7 / Heb. 1:13 - 2:10

MASS: *Benedicite Dominum* (White)

VESPERS: II Kings 6:8-17 / Acts 12:1-11

Monday, September 30

S. Jerome, Priest, Confessor & Doctor of the Church

Comm. S. Honorius of Canterbury, BC

MATINS: II Sam. 12:1-10, 13-15a / II Cor. 1

MASS: *In medio Ecclesiae* (White)

VESPERS: Ecclus. 3:17 / Matt. 1:18-end

Tuesday, October 1

S. Remigius of Rheims, BC

MATINS: II Sam. 12:15b-23 / II Cor. 2

MASS: *Statuit ei* (White)

VESPERS: Gen. 31:45 - 32:2 / Rev. 14:6-12

Wednesday, October 2

The Holy Guardian Angels

MATINS: Exod. 20:20-23 / Acts 27:13-25

MASS: *Benedicite Dominum* (White)

VESPERS: Isa. 6:1-8 / Matt. 4:1-11

Thursday, October 3

Feria (Of Trinity XIII)

MATINS: Ecclus. 17:1-15 / Mark 3:20-21, 31-35

MASS: *Respice, Domine* (Green)

VESPERS: Deut. 15:7-15 / Matt. 26:6-13

Friday, October 4

Feria (Votive of the Passion)

MATINS: II Sam. 15:30-16:4 / II Cor. 5:1-10

MASS: *Humiliavit* (Red)

VESPERS: Ecclus. 16:17 / Matt. 4:1-11

Saturday, October 5

Ss. Placidus & Companions, Mm.

MATINS: II Sam. 16:5-19 / II Cor. 5:11-end

MASS: *Salus autem* (Red)

VESPERS: Ecclus. 19:4-18 / Matt. 4:12-end

Sunday, October 6

FOURTEENTH SUNDAY AFTER TRINITY

Comm. S. Faith, VM

MATINS: Micah 6:1-8 / Phil. 4:4-13

MASS: *Protector noster* (Green)

VESPERS: Jer. 7:1-11 / Luke 13:18-30

Monday, October 7

Ss. Sergius, Bacchus & Companions, Mm.

MATINS: II Sam. 16:23 - 17:14 / II Cor. 6:1-10

MASS: *Sapientiam Sanctorum* (Red)

VESPERS: Ecclus. 19:20-end / Matt. 5:1-16

Tuesday, October 8

Feria [Votive for the Ending of Schism]

MATINS: II Sam. 17:15-23 / II Cor. 6:11 - 7:1

MASS: *Salvos nos fac* (Violet)

VESPERS: Ecclus. 20:9-20 / Matt. 5:17-26

Wednesday, October 9

S. Denis, Bishop of Paris & Companions, Mm.

MATINS: II Sam. 18:1-17 / II Cor. 7:2-end

MASS: *Sapientiam Sanctorum* (Red)

VESPERS: Ecclus. 24:1-9, 18-22 / Matt. 5:27-37

Thursday, October 10

S. Paulinus of York, BC

MATINS: II Sam. 18:19-end / II Cor. 8:1-15

MASS: *Statuit ei* (White)

VESPERS: Ecclus. 28:13-end / Matt. 5:38-end

Friday, October 11

S. Kenneth, Abbot

MATINS: II Sam. 19:1-10 / II Cor. 8:16-end

MASS: *Os justi* (White)

VESPERS: Ecclus. 31:12-18, 25 - 32:2 / Matt. 6:1-18

Saturday, October 12

S. Wilfrid of York, BC

MATINS: II Sam. 19:11-23 / I Cor. 9

MASS: *Sacerdotes tui* (White)

VESPERS: Ecclus. 2:1-11 / Luke 12:10-19

Sunday, October 13

TRANSLATION OF S. EDWARD, KC

Comm. Fourteenth Sunday after Trinity

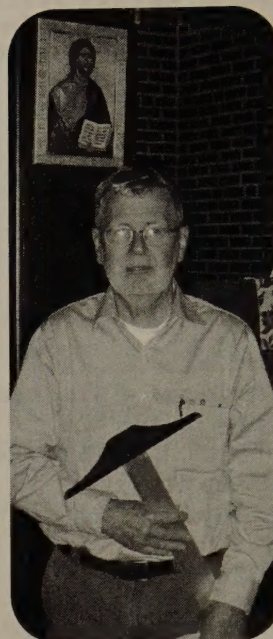
MATINS: Jer. 15:15-end / Eph. 4:1-13

MASS: *Os justi* (White)

VESPERS: Isa. 49:1-12 / Acts 4:5-13

Liturgical Design Consultants, architects and artists. Also included is a glossary, which is extremely helpful. His ability to convey the idea that while a traditional church building communicates the Faith, and conversely the modern one does not, makes for rewarding and inspiring reading.

Michael Rose is trained in both architecture and the fine arts. He is the editor of *St Joseph Messenger* and *St Catherine Review*. His other books are *The Renovation Manipulation* and *Good-bye Good Men*. His articles have appeared in many periodicals, including *New Oxford Review*, *Homiletic and Pastoral Review*, and *Sacred Architecture*. - Submitted by Susan Eklund §



Our thanks to Dr. Raymond P. Tripp who returned from Vermont to make measurements and drawings and designs for a major renovation of St. Mark's Altar and Presbytery. We hope to make the church more accessible and reduce the number of steps involved in simply going to the Altar rails for Communion. An antique marble Altar from Italy is among the newly acquired appointments.

THE HYMNAL NOTED

*The Rev. J. M. Neale, D.D.
The Rev. Thomas Helmore, M.A.*

THIS collection, originally printed in 1851 and 1854, contains over 100 of the ancient and medieval Hymns, Sequences and Antiphons of the Western Church, done into beautiful traditional English by John Mason Neale, and set to the original plainchant tunes. It is an extraordinary and authentic spiritual resource which will add to the devotional life of any traditional Christian parish, school or community.

"It is a magnificent thing to pass along the far-stretching vista of hymns from the sublime self-containedness of S. Ambrose to the more fervid inspiration of S. Gregory, the exquisite typology of Venantius Fortunatus, the lovely painting of S. Peter Damiani, the crystal-like simplicity of S. Notker, the scriptural calm of Godescalus, the subjective loveliness of S. Bernard, till all culminate in the full blaze of glory which surrounds Adam of S. Victor, the greatest of them all." - John Mason Neale, D.D.

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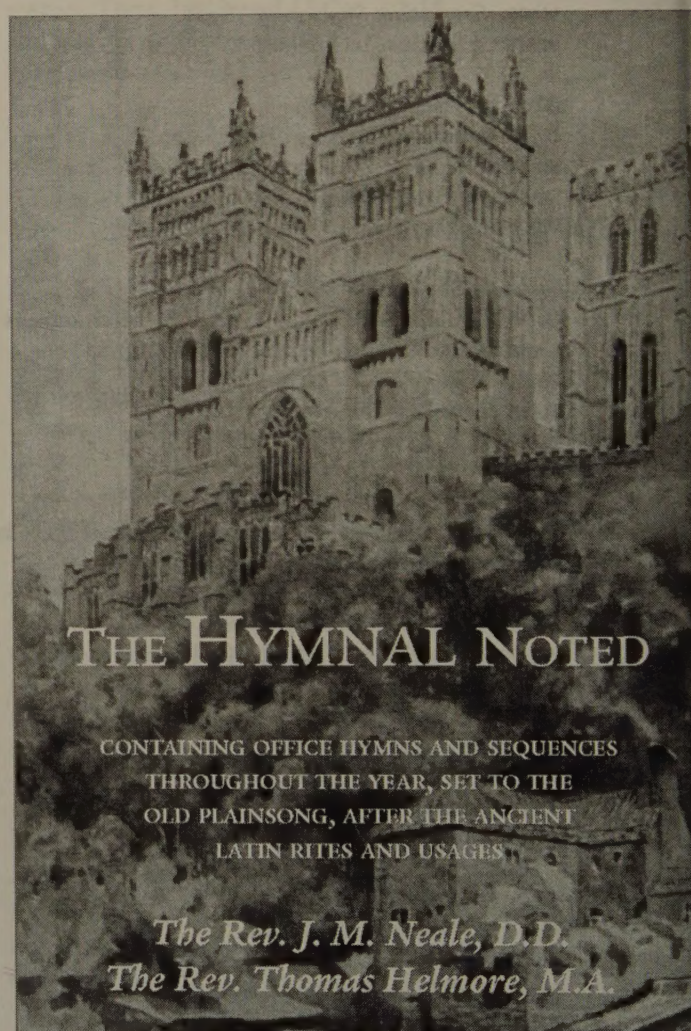
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THE HYMNAL NOTED



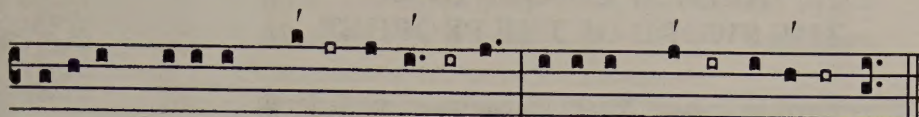
THE LANCELOT
ANDREWES PRESS



Those who regularly use The Hymnal Noted will be please that the book has been reprinted by Lancelot Andrewes Press in a larger format with additional Indices and with a pretty cover. Actually, since there has been a 150 year delay in producing a second printing of the book, there can be very few copies in use. For those who sing their daily Morning and Evening Prayers, this collection of antique Office Hymns in the original translations from the Rev'd. John Mason Neale, should prove most edifying. The plainsong notation is easy to read and pleasant to sing. We hope to make The Hymnal Noted available for \$10.00

PSALM LVIII MAY BE READ
ACCORDING TO TWO TEXTUAL
TRADITIONS:

Psalm 58 (57) *Si vere utique iustitiam loquimini* Tone VII 4



ARE your minds set upon righteousness O ye • congregation? * and
do ye judge the thing that is right • O ye sons of men?

2 Yea ye imagine mischief in your • heart upon the earth, * and
your hands • deal with wickedness.

3 The ungodly are froward even • from their mother's womb; * as
soon as they are born they go a-stray and speak lies.

4 They are as venomous as the poison • of a serpent, * even like
the deaf adder that • stoppeth her ears;

5 Which refuseth to hear the • voice of the charmer, * charm he •
never so wisely.

6 Break their teeth O • God in their mouths; * smite the
jaw-bones of the • lions O LORD.

7 Let them fall away like water that • runneth apace; * when they
shoot their arrows • let them be rooted out.

8 Let them consume away like a snail and be like the untimely • fruit
of a woman; * and let them • not see the sun.

*Or, as in the
Septuagint
and Vulgate:*

8 As the wax melteth let them be • taken away * the fire
hath fallen from them, and • they have not seen the sun.

9 Or ever your • pots be made hot with thorns, * he shall take
them away with a whirlwind, the green and the • burning alike.

10 The righteous shall rejoice when he • seeth the vengeance; * he
shall wash his footsteps in the blood of • the ungodly.

75

Surely one of the most unpleasant and difficult Psalms for the Christian reader is Psalm 58 (57). Commentators are pressed to find a 'mystical' meaning in its angry verses. Of interest within this Psalm, however, is perhaps the greatest divergence of text between what we have been told is the 'Hebrew' reading and the reading of the Greek Septuagint and Latin Vulgate Bibles. In verse 8 the divergence of text is so complete that the editors of *St. Dunstan's Plain-song Psalter* have decided to provide both readings and leave the choice to the individual or community chanting the Psalms.

No help with this difficulty is provided by *The Orthodox Study Bible*, in which, curiously, the Septuagint text is not followed and the commentator ignored the textual issues. No help is offered by Reardon in his *Christ in the Psalms* because he limits his commentary to the Psalm as a whole... perhaps thinking that verse 8 makes no important difference.

Some help is provided by Dr. Neale in volume II of *A Commentary on the Psalms*, 3rd Edition, 1879, page 274 :

"Here the versions entirely differ. The Vulgate gives it, *As wax that melteth, let them be taken away : the fire hath fallen from them, and they have not seen the sun*. But, except that *slug* would be a fitter translation than *snail*, our version is undoubtedly the right one. But, according to that version, S. Albertus Magnus explains the comparison thus: that as a snail or slug is destroyed by salt, so David asks, by that "good" salt of purity and holiness, his enemies – and, mystically, the enemies of the Son of David – might come to nothing and be dissolved. But the greater part of mediæval writers, interpreting the Hebrew word as signifying wax, find here a prayer for the conversion of sinners : that is, that their stony heart may be, according to the prophet's promise, thurned into a heart of flesh."

The English Prayer Book Psalter combines verses 6, 7 into one and so commentary based on that formatting treats our v. 8 as a verse 7.

The argument of this Psalm is summarised by The Rev'd. George Horne, D.D., in *A Commentary on the Book of Psalms*, Oxford, Clarendon Press, 1778, p. 334:

"In the persons of Saul, and his iniquitous counsellors, the enemies of Christ and the church, 1,2. are reprov'd, and 3---5. their malice is described, by comparing it to the poison of serpents, which are proof against every art, made use of to tame them: 6---9. the distruction of the wicked is foretold, and illustrated by six similitudes; 10. the triumph of the righteous is likewise predated; as also, 11. the effect it will produce, in manifesting, to all the world the providence and glory of God."

Dr. Horne's subtitle is instructive:

... of Psalms. In which their literal or historical sense, as they relate to King David, and the People of Israel, is illustrated; and their application to Messiah, to the Church..., is pointed out: with a view to render the Use of the Psalter pleasing and profitable to all orders and degrees of Christians."

TABLE OF CONTENTS for THE SWORD OF THE PROPHET

Foreward by James Bisset (Canadian Ambassador to Yugoslavia, Bulgaria and Albania)

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Chapter Three – Jihad Without End. Caliphate. Christendom Strikes Back. Intolerance Codified. Conquest of India. Ottoman Nightmare. Dusk of Levantine Christianity. Blueprint for Conquest.

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Chapter Six – Jihad's Fifth Column. Hospitality Abused. Osama's fellow-travellers. Failure of Law Enforcement. Unholy Alliance: Islam and Liberalism. The Third Conquest of Europe. Avoiding the Camp of Saints.

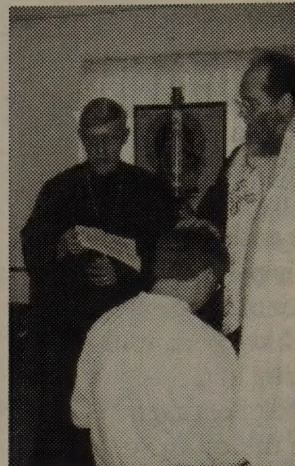
Conclusion: What to Do?

Biographical Notes – James Bisset and Serge Trifkovic.

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Newly Ordained
SubDeacon Mark
Saunders w Jeanne &
His Grace Bp. Basil



Mr. David Michael Cook is Ordained a Reader by His Grace, Bishop Basil. The newly elevated ArchPriest Fr. David Mustian assists. After taking a new job in Dallas, the Cook family have moved to Northern Texas and attend St. Benedict Parish in Wichita Falls.

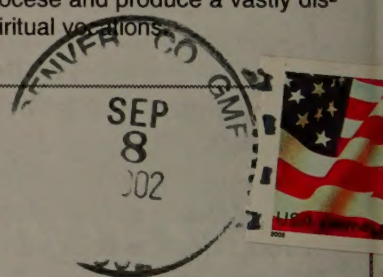


Newly Ordained Reader Benjamin Joseph Andersen reads while Fr. Lester Michael Bundy, Deacon Aidan Ashton, Fr. David Mustian, His Grace, Bishop Basil, and Father Michael Hull attend. It has been noted that the Western Rite Parishes make up 10% of the Archdiocese and produce a vastly disproportionate number of spiritual vocations.

THE LION

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